THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. XXII. 14.

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TESTIMONIES FOR THE TRUTH.

BY BENJAMIN BROWN.

[CONTINUED FROM PAGE 51.]

The Saints that I gathered at Portland, and who met at my house, were richly blessed with the various gifts of the Spirit—tongues, interpretations, prophecy, etc. I will relate an instance or two.

One Sunday morning, while opening the meeting with prayer, the gift of tongues came upon me, but thinking of Paul's words, that it is sometimes wisdom not to speak in tongues unless one is present who can interpret, and forgetting that a sister possessing the gift of interpretation was present, I quenched the Spirit, and it left me.

Immediately after, another brother spoke in tongues, the interpretation of which was, that "the Lord knew we were anxious to learn of the affairs of our brethren in Missouri, and that if we would humble ourselves before Him, and ask, He would reveal unto us the desires of our hearts."

Missouri was some thousand miles from Portland. We accordingly then bowed again in supplication before the Lord, and, after rising from our knees and re-seating ourselves, the same brother broke out singing in tongues in a low, mournful strain.

But judge our feelings when the interpretation was given, and was found to be some thirteen or fourteen verses of poetry, descriptive of affairs in Missouri, and the murder of our brethren there, telling us that just at that time—

"Our brethren lay bleeding on the ground,
With their wives and children weeping around."

We had so often proved the truth of similar communications, that we felt as assured of the truth of this shocking news as though our eyes actually beheld the horrid sight. Our hearts were filled with sorrow.

In a fortnight afterwards we received a letter from John P. Greene, a faithful Elder of the Church in Missouri, who was, at the time he managed to write, secreted in the woods. The letter detailed and confirmed all the events previously revealed in tongues, proving that on the very day we had been informed of the transactions occurring a thousand miles off, the bleeding corpses of our brethren lay stretched on the ground after the slaughter. It was either at or about this time that the massacre at Haun's Mill took place.

When Elder Orson Hyde and Heber C. Kimball visited England on the

first mission to that country, and while we were yet ignorant of their success, it was revealed in tongues at this same Branch, that just at the time we had the gift, three Elders were standing with a large multitude around some waters, attending to the ordinance of baptism. Information afterwards received from England confirmed this statement in all its parts.

Such things as these, oft repeated, confirmed our faith, and, I ask, is it wonderful, possessing such evidences that the Lord was with the Church, as those mentioned in the previous narrations, that neither reproach, drivings, burnings, robbings, nor even murderings, should be able to quench our love for the truth which had gained us such blessings?

There was not a Branch in the whole of the Church that did not possess abundance of such testimonies. Here, in these and the following statements, is the testimony of one individual only. But could I crowd into this little work *all* that I have witnessed of the kind, and then add to it the collected testimonies of the thousands in America alone, leaving out Europe altogether, it would present a flood of testimony of a mightier and more conclusive kind than has been given to authenticate any truth ever submitted to the world.

One of the fourteen persons converted at Portland was a young man named Jesse W. Crosby, and, as it may prove interesting to many of the Saints I will relate something that particularly affected him, occurring in his history.

He had been engaged with his brother and brother-in-law, in felling trees in a wood. The trees grew very close together, and one which they cut down had, in falling, struck another, and broken off one of its limbs, which hung suspended by the other branches.

It is a very common thing in a forest country to see dry, detached limbs hanging in this way for months and sometimes years, without falling. This one was about ten or eleven feet long, and as thick as a man's thigh, and very high up the tree.

Not apprehending danger, Jesse was working without his hat, just under this branch. Suddenly a movement, caused by the wind, shook the tree, and the loose branch fell from a height of at least sixty feet, striking him on the crown of his head, crushing him to the earth. The violence of the blow broke in a portion of his skull, forming a hollow about as large as the palm of a man's hand. His neck and shoulders were also much injured. Altogether, a more deplorable object I never saw in my life.

He was carried home by his friends, most of whom were members of the Church, and his father, who was not a member, procured a doctor, who pronounced Jesse's case desperate, unless, on removing the broken part of the skull, it should be found that the skin of the brain was still entire, when, by using a silver plate over the exposed portion, a chance might still exist of his life.

The doctor proceeded to cut Jesse's head for that purpose, but was stopped by his mother, who strongly objected to this experiment, and sent for me to administer to him.

I was then eight miles off, and at the time of my arrival he had not spoken, nor scarcely indicated any signs of life. Going into the room where he lay, I found it filled with the neighbors, who were mostly enemies of the Church. Sneers and jeers of "Here comes the Mormon, we'll soon see whether he can heal now," saluted my ears on all sides.

From a sign which I had received while on my way, I knew Jesse would recover, and being reminded, on account of the reason given in the previous remarks, that such people should not be privileged to behold a manifestation of the power of God, I, like Peter of old, cleared the house of all but Jesse's relatives, and administered to him in the name of the Lord Jesus. He recovered sufficiently to speak, after which he fell into a peaceful sleep, and when morning was altogether better.

In less than four days from the time of receiving this terrible accident, from which there seemed no human probability that he could recover, or, if he did, only to survive

the loss of reason, he was again at work in the woods hauling timber, the wound being entirely healed up.

Since then, he, as an Elder of this Church, has been on missions to various parts of the world, including England, and has also fulfilled a mission to Nova Scotia. The above case of healing occurred in the winter.

Another very remarkable case of prophecy and healing came under my observation the following spring. A revelation was given by the Spirit, in tongues, to the effect that one of our number would be poisoned by the enemies of the Church, and be brought nigh unto death, but that if she was faithful and sent for the Elders of the Church, she should be restored.

This warning was repeated twice, at intervals of about a month. On the last occasion, in addition, it was stated that the person giving the interpretation would be the sufferer. This terrible idea so affected her that she was completely overcome.

After recovering she proceeded home, and the weather being warm she drank of some sweetened water, which she had prepared in the morning for use, and had left in an exposed situation. When she had drank a second time she felt her mouth burn. She immediately declared she was poisoned, and commenced reaching violently until she became blind.

Her husband, after procuring a person to stay with her, went for one of the Elders, but as he had to go some six miles before he returned with myself, she was to all appearance dead, and had not been perceived to breathe for an hour.

Upon arriving at the house, I asked the Lord to cause her to breathe if she was to recover. Upon looking at her closely I perceived that she gave two distinct gasps, such as are usually given when the breath is leaving the body. Had I not seen this, I should have concluded that she was dead, for the women who were watching with her said, directly we entered, that she was dead, and had been so for an hour.

I then administered to her in the name of Jesus, and prayed the Lord to preserve her life till my son-in-law returned with some oil he had gone to procure. As soon as I had done this she was able to speak sufficiently, in a whisper, to ask for some water, but, so great was her weakness, that she fell on her face when raised to receive the water.

The oil arriving, we administered, some to her internally, in the name of the Lord, when she arose without any assistance, saying, "I am healed! I am well! but I am blind!" I then anointed her eyes, telling her that she should see the light of day. Her sight immediately returned, and the next day she, with her husband, was on her way to Illinois.

The cause of her going there so suddenly was that it had been given in tongues, directly after her recovery, that unless her husband departed at once from that place, both of them would be poisoned. With what had just occurred before their eyes, they needed no second warning this time. This was the same woman who was healed of the cancer.

The signs spoken of include the casting out of devils. This recalls to my remembrance something of the kind which occurred at the Pomphret Branch, previous to which I had had but very little experience as to what may be termed the physical power of the devil.

I was then far from the body of the Church, consequently, what I learned, I had to find out by experience, having no one to tell me.

The case was that of a sister who was possessed, and whom I, with two other Elders, was called upon to visit. Directly we entered her room, she called out, "Take your shoes from off your feet; this is holy ground—the Prophet Elijah is here."

I saw the spirit by which she was influenced, so I walked up to her and said, "I am a servant of the Lord, I obey no command of the devil."

She became uproarious directly, for all who had gone in previously had complied with her directions. As soon as we attempted to rebuke the evil spirit in the name of the Lord, she arose up from the bed on her feet, without apparently bending a joint in her body, as stiff as a rod of iron.

From this we saw the power with

which we had to contend; and, failing at first to eject the spirit, we bowed ourselves in prayer before the Lord, and asked him to assist us.

The evil spirit then came out full of fury, and, as he passed by one of the brethren, seized him by both arms and gripped them violently. Passing towards me, something, which by the feel appeared like a man's hand, grasped me by both sides of the face, and attempted to pull me sideways to the ground, but the hold appearing to slip, I recovered my balance immediately.

My face was sore for some days after this. The other brother that was seized was lame for a week afterwards.

As soon as this was done, the sister partly recovered, so much so that she obeyed everything I chose to tell her to do, whereas, before, she was perfectly ungovernable.

Still she seemed to be surrounded by some evil influence. This puzzled us, for we knew the spirit was cast out, but we learned the cause afterwards. Just then it was revealed to us that if we went to sleep the devil would enter one of the brethren.

My nephew, Melvin Brown, neglected the warning, and composed himself to sleep in an arm chair, while we were still watching with the sister. Directly he did so the devil entered into him, and he became black in the face, and nearly suffocated.

He awoke immediately and motioned for us to lay hands on him, for he could not speak. We did so, and the evil spirit then left him, and he recovered at once.

About a week afterwards the same spirit re-entered the sister, and this time fully confessed his character. In answer to our inquiries, he said his name was "Legion." This explained how it was that the woman, after we had cast out an evil spirit, was under an evil influence, for there must have been many spirits.

He also reviled our Priesthood, but he had to submit to it at last, saying to us, "O! you have the Priesthood, have you! Well, then, cast me out, command me to come out," trying to shake our faith, and thus incapacitate us to rebuke him successfully.

Failing in this, he tried another method by entering me. I felt seized by a strange influence, and to every question put to the woman I knew the answer she was going to give, for I was possessed by a similar spirit. This broke the chain of our union and strength, consequently I requested the Elders to rebuke the evil spirit from me, after which, at our united rebuke, he left the woman.

Previous to this the sister had been a very faithful Saint; and she ever afterwards was, but she had given the devil ground by encouraging a spirit contrary to the order of the Church, taking upon herself to rebuke the Elders, and he claimed his right by virtue of her transgression.

No doubt one object of the Lord in permitting him to exercise his physical power was to give me experience of such facts, without which I never could have known; but I, like many others who may read this record, might have argued my ignorance of such things as a proof that they did not exist, except in imagination.

MEMOIRS OF FAITHFUL MEN IN THE ANCIENT CHURCH.

JOHN MARK.

Another of those who were prominent in the ministry in ancient days was the subject of this chapter. John Mark was a relative of Barnabas, his mother's name was Mary. It was at her house that the Apostles and Saints used generally to meet in Jerusalem. It was here that they prayed for Peter's deliverance, and an angel released him. John Mark is sometimes improperly confounded with St. Mark the Evangelist. It was this disciple who accompanied Paul and Barnabas on their return journey to Antioch, but on reaching Perga in Pamphylia, he left them and went back to Jerusalem. About six years after this when Paul and Barnabas were pre-

paring to go into Asia to visit the Churches, John Mark was nominated by Barnabas to accompany them, to which Paul objected, and the dispute was so sharp between them that the two separated.—Paul going to Asia, and Barnabas and John Mark going to Cyprus. Twelve years after this, we find this same servant of God performing signal service for St. Paul during the latter's imprisonment in Rome. In Paul's writings to the Colossians he refers to him in kindness—"Marcus, sister's son to Barnabas, saluteth you. If he come unto you, receive him." He also writes of him to Philemon in A.D. 62, when he was with him in Rome. And again in his epistle to Timothy, St. Paul desires him to bring Marcus to Rome, stating that he was useful to him in the ministry. He is said by some to have presided at Biblis in Phœnicia. The Greeks gave him the title of Apostle, and record that the sick were healed by coming under his shadow. It is believed he died at Ephesus, but we do not deem it wise to collate or chronicle all that has been written of him, as much of it is deemed uncertain and unreliable.

Sufficient however has been given to show that whatever his weaknesses, John Mark was a faithful man in the ancient Church; and his course in later years which was so kindly commended by the Apostle to the Gentiles, evinces a due regard to his standing and a proper appreciation of his duties in the Church. And doubtless his vacillation at Perga, was thoroughly repented of, and probably was the cause of increased diligence in after years, when he waited on the captive Apostle in the great city where that renowned martyr yielded up his life for the truth.

THE ECHO CANYON WAR.

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[CONTINUED FROM PAGE 54.]

Of the direct charges made against the Latter-day Saints, upon which so loud a public clamor was raised, and the administration blindly acted, those by Associate Justice Drummond, may be taken as a sample. They were included in his letter of resignation of that office—directed to Hon. J. S. Black, Attorney General, bearing date of March 30, 1857. They are as follows:

"In the first place, Brigham Young, the Governor of Utah Territory, is the acknowledged head of the Church of Jesus Christ of Latter-day Saints, commonly called 'Mormons;' and, as such hear, the 'Mormons' look to him, and to *him alone*, for the *law* by which the are to be governed; therefore no law of Congress is by them considered binding in any manner."

"Secondly. I know that there is a secret oath-bound organization among all the male members of the Church to resist the laws of the Country, and to acknowledge no law save the law of the "Holy Priesthood," which comes to the people through Brigham Young, direct from God; he, Young, being the vicegerent of God, and Prophet, viz: successor of Joseph Smith, who was the founder of this blind and treasonable organization."

"Thirdly. I am fully aware that there is a set of men set apart by special order of the Church, to take both the lives and property of persons who may question the authority of the Church; the names of whom I will promptly make known at a future time."

"Fourthly. That the records, papers, etc., of the Supreme Court have been destroyed by order of the Church, with the direct knowledge and approbation of Governor Young, and the Federal officers grossly insulted for presuming to raise a single question about the treasonable act."

"Fifthly. That the Federal officers of the Territory are constantly insulted, harrassed and annoyed by the Mormons, and for these insults have no redress."

Sixthly. That the Federal officers are daily compelled to hear the form

of the American government traduced, the Chief Executives of the nation, both living and dead, slandered and abused from the masses, as well as from all the leading members of the Church, in the most vulgar, loathsome, and wicked manner that the evil passions of men can possibly conceive."

These six specific charges are supplemented by others, in which a Danite band is accused of murdering Captain Jno. W. Gunnison and party in 1853 under the direction of the Church authorities; Hon. Leonidas Shaver, poisoned; A. W. Babbitt, slaughtered on the plains; and all officers and loyal citizens in constant danger of falling under the awful, mysterious hand of the Church, which renders their lives "unsafe for a single day." "These reasons," writes the trembling judge, "with many others that I might give, which would be too heartrending to insert in this communination, have impelled me to resigned the office of Justice of the Territory of Utah, and again return to my adopted State of Illinois." Upon these base lies the great government of our country, rushed madly into the most ignominious conflict that ever disgraced a civilized nation, in the treatment of local difficulties. A conflict from which, withdrawal most humiliating had to follow, and that sunk the principal participants in a quagmire of oblivion and shame from which they never rose.

As to Drummond's charges they were the cowardly ravings of a dishonest libertine, who to shield himself from judicial exposure, was only too eager to hazard the lives and liberties of a noble people to the relentless fury of an impassioned mob. He wrote his charges to fire the breasts of such, not to excuse himself for withdrawing from the justiceship. The real reason why he resigned his office was that he was afraid of prosecution for adultery; he having insulted the people whom he came to judge, by bringing a loose woman from Washington, with whom he notoriously lived, calling her his wife, while his real wife and family, in ignorance of his associations, were left in Illinois. Charges from such a character hardly deserve refutation, but an army was sent to subdue the Mormons, on the strength of them, and history should show how utterly baseless and without support of proof they were.

Firstly. "There is not a people upon the face of the whole earth more devoted and loyal to their government than are the peaceable, industrious citizens of Utah. They are wedded to the Constitution and the laws of the Republic. Indeed they go farther than other citizens; for it is a revealed fact, incorporated in their articles of faith, that the form and Constitution of the American Government, are the products of the inspiration of the Almighty. To deny its authority and Constitutional laws, would be to deny the divinity of the revelations which God gave through Joseph Smith; it would be a denial of 'Mormonism.' It would be a flat denial of the constant teachings, counsels and practices of President Young."

Secondly. "This is only a repetition of the absurd and ridiculous lie invented by the Missouri murderers in 1838, pretending that the Mormons had an 'oath-bound organization' among them, called 'Danites, or, Destroying Angels,' whose business it was to destroy the Gentiles." The origin of this oft repeated slander of our people, was in the folly of one Alvord, who attempted in the days of Missouri, to establish a secret order, ostensibly for the protection of the Prophet, really to gratify his own insane ambition. He gave his order the name of the "Danites," meaning "a serpent in thy path." Before it had fairly started, he proposed such villainies to the few whom he had deceived into joining it, that they referred the whole design to the Prophet Joseph. He promptly pronounced such an organization treasonable and contrary to the Spirit and necessities of the work of God, and excommunicated Alvord, at once, for his presumption and wickedness. That was the beginning, the extent and end of the "Danites," except as the enemies of our people have mouthed the word as a sweet morsel under their tongue, thus preserving the name from the oblivion of the nearest thing thus it ever came to mean, "which died ere it had begun to live."

Thirdly. The falsehood contained in this charge is a repetition and enlargement of the one before. As to producing names of parties composing the "treasonable organization," the fact that this was never done, considering the disposition there was to do it, is convincing evidence of the Judge's inability to fulfil that promise.

Fourthly. The following from the affidavit of Mr. Curtis E. Bolton, Deputy Clerk of the Supreme Court of Utah, directly disproves the assertions of the fourth charge; one which had quite as much weight as any, if not more, and was assuredly as well founded: "I do solemnly declare this assertion (fourth charge), is without the slightest foundation in truth. The records, papers, etc., of the Supreme Court in this Territory, together with all decisions and documents of every kind belonging thereto, from Monday, September 22, 1851, at which time said court was first organized, up to this present moment are all *safe* and *complete* in my custody, and not one of them missing, nor have they ever been disturbed by any person."

Fifthly. That Drummond might justly have been "insulted, harrassed and annoyed," derided and hated for his criminal connections with his picked-up harlot, we do not feel disposed to doubt. But that he or any respectable man, occupying a federal position was thus treated by the 'Mormons' is false. Chief Justice L. H. Reed, and his successor J. T. Kinney, both testified in the highest terms of praise to the cordial reception they met, and kind treatment received among the 'Mormon' people. Many officers since those times bear witness to this. It is characteristic of our people to treat dignitaries with great respect, at all times when they afford an opportunity. In most cases, however, the federal officers sent to us have taken pains, in the commencement of their labors here, to stigmatize the people and put it beyond their power to accord those courtesies, which would be spontaneously given, if there were the least encouragement assured that they would be received by the officers with any degree of consideration. It appears to us, of late years particularly, that many Federal officers have the idea that they are sent here not to benefit the people but to menace them and maintain a stiff, unapproachable attitude of superiority. The whole dignity of the Republican government, one would think, had to be sedulously maintained by their careful avoidance of any contact with the great body of the people. No community, that we have heard of, ever had so much "greatness thrust upon them" as we have, in this respect.

Sixthly. The annual enthusiastic celebrations of the Nation's anniversary gives the lie to this charge. If the chief executives were slandered and abused, how is it that several counties of the Territory were named after them, and a city, also, for several years the capital, bears the name of President Fillmore. That the acts of the various administrations were criticised by the "Mormons" it is not necessary to deny; but that is one of the chief prerogatives of American citizens, and is nowhere exercised with less license than in Utah.

These are the famous charges of Judge Drummond, briefly shown up for what they are worth; but the value put upon them, in 1857, when public opinion was at fever heat against the people of Utah, can scarcely be realized by those not acquainted with the facts. These slanderous charges, vain, absurd and trifling as they are, produced a commotion in the land that will always be remembered as most unwarranted and childish, besides expensive, costing the Government more than forty millions of dollars.

VAUX.

Small-talk if it means nothing more than filling up idle intervals with vapid or foolish remarks, is a thing to be as utterly despised as the most profound philosopher could desire. Indeed the term "small-talk" has sunk so low in the scale of intelligence and sincerity that we need some other expression to denote that casual conversation which geniality and good feeling frequently demand.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 30, 1882.

PRACTICAL RELIGION—ORDER AND CLEANLINESS.

THE religion of Jesus Christ is so practical in its character, that there is no duty of life but what is circumscribed by it, no condition or experience but what should come under its enlightening influence and blessed training. It is not simply a religion for the Sabbath, but it is the religion of practical everyday life. The influence of the Gospel permeates the entire household of faith, prompts us to pray, questions our innate motives, searches our secret hearts, moulds our actions, softens our expressions, purifies our desires, and burns as a fire of righteous determination in our bosoms. The light of the Gospel—"the candle of the Lord"—never goes out when once lighted in the soul of one who remains a truly faithful and consistent Saint. By its aid our individual frailties are revealed to our view, the weak spots in our moral organism are made apparent to us, and its holy influence renders us humble under reproof, and supple in the hand of correction. The harshness of temper, and acidity of disposition which sometimes render people so hornet-like in their associations, are marked evidences of the lack of the sweetening influence of God's Holy Spirit. We do not say that it evinces a total absence of it, for they may allow their wicked passions to overbalance its promptings, and suffer the Evil One to enter and for a time control them, being reckless of the warnings of their better nature; but it is an evidence that they do not sufficiently cultivate the happifying influence of the Gospel when they fail to rebuke the temptation of a rising temper, and wilfully turn it loose to run at will. In short, the order of God's Church requires that we should bring our natures into complete subjection to the mind of the holy monitor within us. We should therefore establish this order so firmly in our minds that no sudden occasion, no aggravating circumstance, no unkind expression, no unseemly act can be the means in the hands of Satan, of ruffling our equanimity or depriving us of proper self-control. It may appear difficult when angered, to hold the lion-like propensities of nature in check, but great things depend on our resolute calmness at such times. Samson-like we must grasp the savage foe of our happiness, and break his jaws of power e'er he destroy us. "Order is Heaven's first law," and we must lay our plans under the Divine blessing, so that we may in the end gain the victory.

The first thing to do when surprised by an attack or other cause of anger, is to *reflect!* PAUSE and CONSIDER! These two words have done perhaps as much towards securing success in life as any in the vocabulary, and they are excellent guards in the hour of spiritual danger. But much also depends on the spirit of our reflection. It must be influenced by the genius of our

religion, in order to be beneficial; hence our first effort should be to think out a proper course to pursue. Ask yourself the question, "what would be right to say or do in this emergency?" If the Spirit of God does not whisper at once some kind admonition, some "gentle answer which turneth away wrath," seek its aid in secret prayer—that sacred talisman of power at whose touch all blessings flow to us! We will guarantee that in all cases where this course of Gospel order is pursued, peace and joy will result where bitterness and anguish would otherwise enter into the household. The old saying that "it takes two to make a quarrel," is a very truthful one. It is a great fact that a quarrelous person is more easily quieted by utter silence, than by a sharp, cutting retort. Above all times it is on occasions of quarrelsome attack, that "silence is golden." The mind is not prepared for the most silvery speech when it is heated with passion, and inflamed with supposed wrongs. There was once a married couple who were specially noted for peace in the household, at least so it is said; and on being asked how they managed to avoid family broils and difficulties, the husband replied that he had made up his mind when first setting out in married life, that he would never suffer himself to become angry when his wife was cross. The lady also stated that she too had made the same resolution. Hence they had never quarreled. Such a practical resolve, faithfully carried out, would be the first step toward household peace at many a fireside, and we doubt not would be the means of preventing much sorrow and pain, universally. How foolish it is to cause heartaches among those whom we love,—whose sickness or loss would bring untold agony! Yet an unkind word, a harsh rebuke, a quick answer, and we kindle a fire which is not easily quenched. Many times a wound is created in this way which rankles in after years; and in some instances causes much remorse and grief in hours of calm reflection.

Let the holy influence of Christ's Gospel permeate our hearts, and love will be the controlling power in the household. The husband and father will rule in affection and by affection. He will wield no iron rod of tyranny—he will not sit as a dictator, but as a loving companion, father and friend, will develop by his kindness the very best traits within the family circle. Without asperity, his instructions will fall like dew on the tender plants around him, awakening in the yearning heart of childhood a love for all that is good and pure and noble. Under the sunlight of a countenance beaming with the Holy Spirit, and a desire to make them happy and useful, they will grow and bud and blossom, and bear rich fruit in Christ's kingdom. By his watchful and prayerful example he will gain influence in the household, and be honored, respected, and in love obeyed.

The wife and mother who is brought under this sweet influence, and being imbued with its Divine fragrance, will love, honor and willingly follow the wise counsels of her partner. He may have, and doubtless does have many weaknesses, but her heart warmed by the charity of this Gospel and the love she bears her husband and offspring, shields his name from all unkind reproach; and his foibles—the common lot of humanity perhaps—are lost to view in the multitude of benefits he has dispensed to make his family happy. The influence of the Gospel will render each member of such a family desirous to excel in acts of kindness and decorum. Order will reign from one end of

the social organization to the other. System will prevail, and concord be, by mutual consent, established between the business relations and the domestic affairs of the household. The regular hours for meals will correspond with the business arrangements of the head who supplies the necessaries of life and the wants of the family. His wishes lovingly expressed or implied will be sought for, and meet with a loving response; and to gratify his reasonable desires will be the most pleasurable task of each member of the family. And thus union—that emblem of true happiness—will blend all the family interests into one common aim in life. Much is gained by instituting proper order and unity in the household. Not only should the head do his duty well, but the good wife and mother, moved upon by the Holy Ghost which always tends toward enlightened and elevating principles, will see that her family are kept clean, and her home neat and tidy. There is no comfort for any intelligent person in the midst of filth and confusion. It is as easy to acquire a habit of cleanliness both of home and person, as the opposite.

Much might be said upon this branch of the subject, and profitable instruction imparted for the Saints' guidance in this respect. The Gospel net gathers of all kinds, and our ranks comprise people from various walks in life. Hence many practical lessons might be taught with profit in the matter of cleanliness, as well as other desirable acquirements in the consistent life expected of a Latter-day Saint, and no one imbued with the Spirit of this Gospel will feel unwilling to receive suitable counsel leading to improvement in any regard. The faithful woman, who enjoys moderate health, will have a suitable hour for rising to prepare the morning meal, so that her companion on whom devolves the support of the family may not be detained from work or business, or subjected to a want of proper nutriment on which to commence the labors of the day. She will do her part to make him feel the comfort of home and the blessedness of her society, by supplying his every want in the season thereof. The children, too, will be cared for,—their meals prepared and their garments washed and mended with proper regularity, so that they may not suffer in health or comfort through her neglect. And by a worthy parental example as well as proper training, the youthful members of the family should be taught to be industrious and orderly,—clean in their habits and faithful to their respective trusts in the household. No one should shirk a duty, or encumber some other more willing member with the whole burden. But the parents should see that proper regard is paid to every one in the household, and that each performs his or her part according to sex, age and strength, in the time for it to be done, by a judicious personal watchcare and prudent training. By this course, all will feel an interest in each day's labors, and become habituated in the practice of orderly and industrious pursuits. Suitable and timely opportunities for recreation should also be furnished, so that the young mind may be able to recuperate, and the body have the strengthening benefits of fresh air and variety. Avoid slavery, but inculcate industry, and teach the family that work is honorable, while idleness is to be abominated. Let such order as this be established, (for it is no fairy picture,) and we do not fear as to the results. We know they will be gratifying and wholesome. And we consider that it is the duty of every parent and teacher in the Church of Jesus Christ, to endeavor by

both precept and example to introduce such in wisdom into their own and all the households of the Saints within the reach of their influence consistently exercised. And we believe that it is by such means as these that a millennial peace will at last prevail, and "the will of God be done on earth as it is done in Heaven."

IN THE NORTH.—President Carrington left Liverpool on Saturday last, to attend the Conference at Sunderland on Sunday, 29th inst. He will attend evening meetings in the Newcastle Conference during the week, remaining over Sunday following. He expects to return on the 6th prox.

THE UTAH LEGISLATURE.—On Monday the 9th instant, the Utah Council and House of Representatives convened in Salt Lake City. The Session of the Assembly is authorized to continue sixty days.

SALT LAKE WEATHER.—By letter from Salt Lake City we learn that eight inches of snow fell there on Jan. 11th, and the residents were enjoying good sleighing in consequence.

ABSTRACT OF CORRESPONDENCE.

The following abstract of a letter published in the Fredonia, N.Y. *Censor*, dated at Beaver Canyon, Idaho, and written by a gentleman named W. C. Brown, will give an idea how an unprejudiced person looks at things when among the Saints:

"A word now about the Mormons. I remember well that when I was back in the States people talked about Mormons in about the same tone as they did cannibals and heathens generally, and I had formed an idea that a Mormon was a sort of a pagan, whose sole aim in life was to see how many wives he could accumulate. Imagine my surprise, when on coming to this place and finding a class of people who are educated and refined, I am told they are all 'Mormons.' Where, I ask, are those barbarians who are laughed, scoffed and jeered at by eastern papers and people? Where are the ignorant, heathenish polygamists over whom Brigham Young presided? Surely these honest, kind-hearted and pleasant spoken people are not they! Yet they are all Mormons, and the gentleman with whom I am staying has seven wives and thirty children. He is a Mormon Bishop from Utah, and has one wife and several children here with him, and the only difference I can see between him and the average American citizen is, that he is a little better educated and has more wives. Contrary to all reports, a Gentile is welcome in a Mormon settlement as long as he behaves himself, and I was never used better by any class of people than I have been since I have been here. After I have been here sometime, longer, and become more familiar with 'Mormon' ways and belief, I will write you another short communication on 'Life among the Mormons,' and then perhaps I can give you some ideas which will be of value."

Temperance is reason's girdle and passions bridle, the strength of the soul and the foundation of virtue.

CORRESPONDENCE.

LETTER FROM LIVERPOOL CONFERENCE.

Rawtenstall, Jan. 11, 1882.

President A. Carrington.

Dear Brother,—Thinking a short outline of my travels in this land would be acceptable, I send you a brief account.

I landed in Liverpool on October 31, 1880, and was appointed by President Budge to labor in the Liverpool Conference under the able Presidency of Elder John Donaldson, who assigned me to labor in the Over Darwen District to travel with Elder John Kynaston. After about two months had elapsed, and I had received much good instruction from Elder Kynaston, he was removed to the Wigan District on January, 3, 1881, I was joined by Elder W. R. Jones. We traveled together about three months. I felt my weakness and inability to preach the precious truths of the Gospel, but putting our trust in God we called upon Him to give us strength to perform an honorable mission, and to make us instrumental in doing much good. The Saints in this part are as a rule very kind to us, and willing to help us all they can to further the work of the Lord. As a general thing they are striving to live their religion, but some are lukewarm and gradually going backward instead of progressing and improving in the ways of righteousness. We have spent our time among the Saints and such others as would receive us, and have held meetings and distributed the written word whenever opportunity offered. The Lord has blessed us with health, and our labors have been successful. I have seen the hand of the Lord made manifest in our behalf many times. In the latter part of last March, Elder Jones was assigned to labor in the Wigan District, then I traveled alone for about two months. On May, 23, 1881, Elder Probert was assigned to travel with me for a short time, and we enjoyed our labors very much together. On June 10, 1881, I was removed to the Runcorn District, to labor with Elder R. F. Goold. We spent our time very pleasantly laboring among the Saints, who were very kind to us; and among the outsiders most of whom were rather self-righteous. We held in-door meetings and distributed many tracts among them. We pointed out the Scriptural plan of salvation, calling the attention of the people to the conditions required in the Gospel. On October 23, 1881, I was assigned to labor again in the Darwen District, in company with Elder Parkinson, and we have enjoyed our labors much together. Since my return here I have had the privilege of baptizing nine persons.

I can say that I have learned many things in my labors and travels in this land, and I trust they will be of benefit to me in a day to come. I know the Lord will bless all who put their trust in him, and who show by their works that they are willing to labor for the spread of the truth. May God bless those who are thus engaged, and the faithful Saints everywhere, with all mankind who desire to do right that they with us may rejoice in the blessings of the Truth, I remain

Your brother in the Gospel,

DAVID COOK.

REPORT FROM SWITZERLAND.

Bern, January 19, 1881.

President Albert Carrington.

Dear Brother,—Knowing the interest you feel in the work of God, I will endeavor to give you a short description of the progress of the same in the Swiss and German Mission.

The past year closed and the new year dawned upon us with a promising-looking future for the spread of the Gospel in Switzerland and Germany.

During the past year, the labors of the Elders in this Mission have been attended with satisfactory results—227 souls being added to our numbers during the last six months. 126 of this number have been baptized in Germany, and 101 persons in Switzerland. There is much inquiry after the Gospel manifested among the population of Germany, but the au-

thorities of the land are against us, and try to hinder the preaching and spreading of the Gospel of Christ, and in consequence of this, the Elders laboring there have to be very prudent, and do most of their work in fireside teaching.

Elder A. H. Cannon is now laboring in North Germany, including in his District the Branches of the Church existing in Berlin, Halberstadt and Nurnberg, and he has also visited Hamburg, Kiel and Bremen. His labors have been attended with much success, many receiving the Gospel through his instrumentality, and through his teachings and exhortations the Saints of that district have become more united and alive to their duties than they had been. He reports the inquiry after the Gospel on the increase in his field of labor.

Elders C. C. Schramm and C. Schneitter are working faithfully in the South German Conference, which embraces Wurtemberg, Southern Bavaria and Baden. They have had much apostate influence to contend with, but the God of Israel was ever with them, and their labors have not been in vain. Although they are not permitted to hold public meetings, yet the Saints and people seeking the truth meet in small numbers in Stuttgart, the capital of Wurtemberg, and in Ludwigshafen, in Rhein-Bavaria, and thus our brethren teach the principles of life and salvation to many who, after hearing, become convinced of the truth of their words and obey the same. With faithful, prudent Elders, much good can be accomplished in this field yet.

Here in Switzerland we are not under the necessity of laboring in secret, but, thanks to the constitution of this little republic, have the privilege to preach wherever the spirit dictates and opportunity is afforded us. The Elders laboring here are faithful and untiring in warning the people of the impending judgments of God and calling upon them to repent of their wickedness and be baptized for the remission of their sins. The Gospel is being carried into many new places, and the honest-in-heart are receiving its blessings.

Elders U. Stauffer and John Hasler are laboring in the East Swiss Conference, Elder P. F. Goss is assigned to the Bern Conference, and Elder James Beus has charge of the Jura Conference. All these brethren report good prospects for the spread of the Gospel in their Districts. Elder Beus will very likely pay his relatives in Italy another visit towards spring, and has prospects of emigrating several persons from there. Elder J. J. Walser is faithful in his labors in the Office. The health of all the brethren from Utah, and also of the Saints in general, is good.

Our Conferences during Christmas and New Year were times of rejoicing. The Elders spoke with the power and demonstration of the Spirit of God, and the people left with a renewed determination to faithfully serve God and keep his commandments.

According to present indications there will be a large emigration from this Mission this year.

With kindest regards to yourself and the brethren in the Office, in which brother Walser joins me, I remain,

Your brother in the Gospel,

JOHN ALDER.

As the popular voice is but the combined voices of many individuals, so each one, in giving his share of praise and blame, is an active agent in producing one class of conduct and in diminishing another.

COURAGE.—In the average man courage attends good health. Irregular habits, excessive eating and drinking, insufficient sleep, a badly ventilated dwelling-place, will take the "edge" off of most men, and make them entirely willing to join the army of followers rather than try to be leaders. The man who will get sleep enough, abundant fresh air and exercise, and nourishing food, and will confine himself to habits of sobriety, will find his body expanding, his digestion good, his brain clear, his heart light, and his spirits buoyant; and he will also find himself not disposed to be cast down over trifles, but ever fresh, energetic, hopeful, and courageous.

ONE OF THE THREE WITNESSES.

INCIDENTS IN THE LIFE OF MARTIN HARRIS.

[The following interesting account of the return of Martin Harris to the Church is taken from the *Deseret News*, and will doubtless be read with much pleasure by the Saints. Ed.]

SALT LAKE CITY,
November 30, 1881.

Editor Deseret News:

Having been interrogated recently regarding Martin Harris, the time of his arrival in this city, and other incidents of his life, and as at the present time newspaper reporters are interesting themselves regarding David Whitmer, the only surviving witness of the Book of Mormon, now living at Richmond, Ray Co., Mo., having resided there as long as Martin Harris did at Kirtland, Ohio, which has been since 1831, 50 years ago, and 39 years previous to his removal to Utah; for these reasons I feel prompted to offer a few facts relating to his removal from Ohio to Utah, his various testimonies, and incidents of personal observation of his life for the past 48 years.

While I was living in Michigan, then a Territory, in 1833, near the town of Pontiac, Oakland Co., Martin Harris came there, and in a meeting, where I was present, bore testimony of the appearance of an angel exhibiting the golden plates, and commanding him to bear a testimony of these things to all people whenever opportunity was afforded him to do so; and I can say that his testimony had great effect in that vicinity. Martin had a sister living in our neighborhood. About this time Oliver Cowdery, one of the other three witnesses, also, in company with Joseph Smith, the Prophet, bore the same testimony, and further, Joseph, the Prophet, promised those who with honest hearts obeyed the Gospel should receive the Holy Ghost, and signs would follow them.

As a proof of their testimony, several of that Branch of the Church enjoyed various gifts; one, Elijah Fordham, who recently died in this Territory, spoke in tongues, and as two French travelers were passing they heard him speaking and said to a boy outside the house were they were, that he was speaking in French, bearing testimony to the Gospel, he having no knowledge of that language. Martin often bore his testimony while in that neighborhood.

In the year 1863 I was appointed to a mission to the United States. Having visited several of the Eastern States, I called at Kirtland, Ohio, to see the first Temple that was built by our people in this generation. While there I again met Martin Harris, soon after coming out of the Temple. He took from under his arm a copy of the Book of Mormon, the first edition, I believe, and bore a faithful testimony, just the same as that I heard him bear 28 years previous. He said that it was his duty to continue to lift up his voice as he had been commanded to do in defense of the Book that he held in his hand, and offered to prove from the Bible that just such a book was to come forth out of the ground, and that too in a day when there were no prophets on the earth, and that he was daily bearing testimony to many who visited the Temple.

After patiently hearing him, I felt a degree of compassion for him, and in turn bore my testimony to him, as I had received it through obedience to the Gospel, and that the work was still onward, and the words of Isaiah, second chapter, were being fulfilled, that the house of the Lord was in the tops of the mountains, and that under the leadership of President Brigham Young all nations were gathering to Zion to learn of God's ways and to walk in his paths, and that the worst wish that we had was for him to also prepare himself and go up and be a partaker of the blessings of the House of the Lord. My testimony impressed him. A Mr. Bond, who held the keys of the Temple, and who had been present at the dedication, and then a faithful Latter-day Saint, said to me he felt as though he would have been far better off if he had kept with the Latter-day Saints, and that if I would preach in the

Temple, he would open the doors to me. I promised to do so at some future time.

After my arrival in Utah in 1870, I was inspired to write to Martin Harris, and soon received a reply, that the Spirit of God, for the first time, prompted him to go to Utah. Several letters were afterwards exchanged. President Brigham Young, having read the letter, through President Geo. A. Smith, requested me to get up a subscription and emigrate Martin to Utah, he subscribing twenty-five dollars for that purpose. Having raised the subscribtion to about $300, on the 19th of July, 1870, I took the railroad cars for Ohio, and on the 10th of August, filled my appointment, preaching twice in the Kirtland Temple, finding Martin Harris elated with his prospective journey.

A very singular incident occurred at this time. While Martin was visiting his friends, bidding them farewell, his pathway crossed a large pasture, in which he became bewildered, dizzy, faint and staggering through the blackberry vines that are so abundant in that vicinity, his clothes torn, bloody and faint, he lay down under a tree to die. After a time he revived, called on the Lord, and finally at twelve midnight, found his friend, and in his feeble condition was cared for and soon regained his strength. He related this incident as a snare of the adversary to hinder him from going to Salt Lake City. Although in his 85th year he possessed remarkable vigor and health, having recently worked in the garden, and dug potatoes by the day for some of his neighbors.

After visiting New York and calling to visit the sacred spot from where the plates were taken upon which the characters of the book of Mormon were engraven, I found there an aged gentleman, 74 years old, who knew Martin Harris, and said that he was known in that neighborhood as an honest farmer, having owned a good farm three miles from that place. He further said, he well remembered the time when the Mormons used to gather at Mormon Hill, as he termed it, where it was said the plates came from.

On the 21st of August, Martin was with me in Chicago, and at the American Hotel bore testimony to a large number of people, of the visitation of the angel, etc. The following is from the *Iowa State Register*, Des Moines, Aug. 28, 1870:

"Elder Stevenson, of Salt Lake, together with Martin Harris, one of the *three witnesses* of the Mormon Bible, called at our sanctum yesterday. Mr. Harris is now in his 88th year, hale and hearty, with many interesting things to relate in reference to the finding of the tablets of the testament. We shall have occasion to mention some of these in another issue."

While in Des Moines, the capitol of Iowa, Brother Harris had opportunity of bearing testimony to many, and at a special meeting held in a Branch of our Church brother James M. Ballinger, President, Brother Harris bore testimony as to viewing the plates, the angel's visit and visiting Professor Anthon, with characters from the plates, who after giving him a certificate, etc., as to the correctness of the characters, asked him to fetch the plates for him to see. Martin said that they were sealed, and that an angel had forbidden them to be exhibited. Mr. Anthon then called for the certificate, tore it up and consigned it to the waste basket, saying, that angels did not visit the earth in our day, etc.

[TO BE CONTINUED.]

Our moral culture is of the utmost importance. We had better be poor in fortune and sick in body than broken down in virtue and disordered in motive. This is not fashionable doctrine, but it is true doctrine.

The parent or the teacher who inflicts penalties as an outlet for his own impatience or displeasure is utterly incapable of the task he has assumed. The good of the school or the family, the good of the erring child—these motives, and these only, should prompt even the mildest penalty. With these objects held close at heart, the judicious parent or teacher will find so many other avenues open, so many other motives effectual, that punishment will be rarely needed, and only as a temporary resort.